1: Lowie E-5 (1926) 1939 NT20 Washo NT20

versions were recorded in Washo, all urging the people to amuse themselves and refrain from fighting and troublesome conduct.

A dance borrowed from the Paviotso was described as follows. Early in the spring a Paviotso chief calls his Indians to dance. "Dance for everything to come up pretty well in growth. Frost and storm, stop and do not kill the blossoms. Whenever pine nuts grow, let them be big burrs with plenty of nuts. May no worms get in." He took off one burr, put a little medicine on it, painted the burr, and made a hole for storing the nuts, so they would not be dry and so there would be plenty. The Washo heard about this from the Paviotso and did likewise.

Some Washo, of his own accord, would arrange a festive gathering at any season of the year, two or three men conferring about getting the food together. One man would sing, and others circled about, taking up his song. Sometimes women stepped between two men. Hand holding was called gabais'epa. Sometimes they danced for five or six consecutive nights. The gathering was also an occasion for foot races, football, and hand games.

Games

The athletic games included football (palo'yapi teli"liwa palo'yap), the hoop-and-pole game, archery, and the women's shinny (taigai'yaga). In pure gambling there were the hand game (hinai'yaya, hinaiya'ukia), another hiding game (tau'tauyi), and a women's dice game.

Football players, youths of 17 or 18 able to run fast, stripped to their gee strings. Dave agrees with Hudson[a] that each side was composed of 3 men and that goals consisted of 2 sticks. Hudson describes these as 10 feet high and about 4 feet apart, the field being about 300 feet long; Dave spoke of uprights about 15 feet high and not connected by a crossbar. One player—according to Hudson, the captain in the center of the field—threw the ball up, and then it was kicked toward the base. The ball (ku'mol) was 6 inches in diameter and filled with the inner bark of sagebrush (Hudson). Men of complementary patrilineal groups played against each other (p. 304).

In pahu"a, two pairs of men tested their skill in archery, the players shooting at a willow stick with bark removed. They measured which arrow came closest to the stick; striking it in the middle scored 4, and 15 points won the game. There was no cheating. All the Indians would look on. (Dave.)

In another archery contest[b] ("taohotumpoah," Hudson), an arrow was planted in a position slanting toward the marksman, who from a distance of sixty feet threw a blunt three-foot arrow at it. Opponents took turns in trying either to strike the leaning arrow or to knock away the opponents' missile. Either of these feats counted 1, and dislodging the target scored 5. Several could play, each with a stipulated number of darts.

Hudson[c] describes two forms of hoop-and-pole game (pululpai'yayapa, pululpaiyapa) not mentioned by my informants. In the first, one player rapidly rolled a willow hoop twelve inches in diameter past his opponent, who

[a] Culin, *op. cit.*, 704. [b] *Ibid.*, p. 296. [c] *Ibid.*, 313.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

526 tried to impale it, thereby scoring 1. The winning score was 7, counted with sticks. In the second form, the hoop was held in the hand, the outstretched fingers in the center. "The opponent endeavors to catch between his fingers the small dart thrown by his opponent." In a variant, an actual arrow was thrown, the opponent being often hurt in the hand.

Shinny goals were 200 feet apart, and the ball was a buckskin strap contested for with 4-foot rods ("tsekai'yak"), evidently connected with the name of the game itself (tsikayaka, Hudson)." According to my informants, the players sided by patrilineal groups but did not paint themselves. The ball (peta'l'lai) was a rope made from buckskin or from the inner bark of sagebrush, 2 feet long and 1½ inches thick, and was thrown with a forward movement, players picking up the ball and throwing it into the air. They knocked one another down, fell on one another, and tripped up opponents with their sticks. Goals were marked with brush. According to Bill, there were 8 women
● [525] on each side; Mrs. Hardy had seen only 4 when watching a game. The game was played all day in the spring. Wagers included baskets of various kinds, and buckskins.

524 In the hand game, too, the division into patrilineal groups held, according to one informant (cf. p. 304). There were generally 6 men and 5 counters on each side. Sometimes only women played the game (Dave). The hand with the plain bone (tetye'emi) was guessed, the bound bone (tatai'da) being handled only for confusing the opponents. Two in the group handled bones and sang, assistants slapping sticks; guessers viewed them, and one of them waved his hand to indicate the position of the plain bone. If he succeeded, he took the bones; if he guessed both opponents' hands, he got counters as well—2 counters if both plain bones were guessed; for 1 bone guessed, 1 counter. If
[525] both were missed, the guessers forfeited 2 counters. The transfer of bones to another player is called gobelu'cul."

[817] According to my informants, old men, 6 to 8 on each side, played at tsi'tsayi. pa'la.a"ei being pitted against the ta'gelel and each betting heavily. Four sticks, one pair longer than the other, were covered with a basket, the concealer singing a song. The guessers were to indicate that the two big ones were in the middle, the guesser putting out his right index finger, with the palm of his hand down. As soon as the guessers caught all the sticks, they scored a point. It was then their turn to hide them. Ten points won the game. This evidently corresponds to Hudson's "dtsudtsu" or "tsutsu," in which an inverted winnowing basket was held with the left hand while nine small sticks, 3½ inches long, were held in the right and a number of them hidden." The opponent had to guess whether the number was odd or even. Hudson mentions this pastime under the head of both "stick" and "hidden ball" games. In the latter category he calls it "li-dtsu-dtsu" and describes it as follows: A set consists of 2 "female" sticks, 10 inches long and bound with buckskin to prevent noise

[8] *Ibid.*, 664.

[9] *Ibid.*, 222 f. The account given above is mainly derived from this source.

[10] *Ibid.*, 245, 226.

[P. 384, A]

MISCELLANEOUS RITUAL

784
302 Although modern informants do not remember taboos
[841] dealing with hair combing and scratching during menstruation, they do recall being warned against combing
[881] their hair at night. "My father used to say that if we did it we'd marry out of the tribe. Mike (her husband)
[582] used to tell the same thing to our girls but they didn't listen and every one of them married out of the tribe."

825 The dried body of a bat, described as having several different kinds of hair (Lowie 1939, p. 333) was a
789 powerful gambling charm. Professional Indian gamblers, who traveled about the country participating in the hand
• [525] game, often carried one. But power was considered extremely dangerous if one did not know how to use it. "My daughter found a bat in a field one day, but an old Indian said that if she didn't know how to treat it, it would eat up her children." Women especially were
[832] afraid of bat-talismans and of living bats. The Washo believe that a bat charm is also a powerful love medi-

[TEXT CONTINUES TOP OF P. 384, B]

INFLUENCE OF CHRISTIANITY

797 The Washo have been exposed to Christianity from two main sources. Missionary groups have maintained representatives from time to time at one or another of the Washo colonies. A church dominates the appallingly dreary landscape of Dresslerville. Weather and neglect have caused the building to deteriorate. Permanent missionizing efforts apparently have been abandoned. One church group carries on a summer Bible class for children and sewing classes for women.
[764] Funerals are generally conducted by a Christian minister, but this appears to be a sop to white opinion rather than the result of any real desire on the part of
[178] the Washo to become Christians. At best they seem to have simply incorporated Christian services as another source of power. It is less than surprising that a people whose main religious emphasis seems to
[177] have been on curing or subsistence ritual should have found white doctors useful but white ministers a rather mysterious and superfluous bit of white culture.

[TEXT CONTINUES bottom of P. 384, B]

"Secondary" Distribution

571
433
[525]
[434]

6. Gambling: economic competition via games of chance and skill.

7. Trade: immediate reciprocation and explicit negotiation.

8. Payment for Services: dispensing of "secondary" socio-economic debts.

Familial Sharing

431
433
511
592

Familial sharing is characterized by distributions resulting from the division of labor by sex and age. This system accounted for roughly 70%-90% of all Washo economic distribution. The importance of the various channels for the flow of goods fluctuated seasonally and regionally, but the internal family system always predominated. Familial sharing pertained to relations in the household but was extended as a general value to include all of humanity. With the exception of gambling, trade, and some payment for services, all the major distribution systems in Washo economy appear to be derived from familial sharing. That is, they appear as extensions of the primary relations found foremost in the family.

Familial sharing is not considered an exchange in the economic sense because of the special character of the reciprocity. It has the quality of the true gift. That is, the return of an economic good or service is not required. Children, for example, may never be in a position to repay their parents with economic goods. The case wherein the producer consumes his own production immediately without actually pooling or sharing is here included under familial sharing.

Reciprocation may come in non-economic forms such as the attribution of status or religious services. In familial sharing there is often no reciprocation from others at all. The sharing may be in the form of a cultural prescription, unreasonable for an "economic man", but nevertheless done a ritual, conservative, habitual form.

512
516

Since familial sharing was so important, we should understand something of the household or domestic unit, particularly its composition, relations with other households, and its annual round of activities. A reconstruction of the composition of fifteen households in existence between 1885 and 1900 showed a range in number of individuals from three to thirteen and a mean number of seven individuals.[1] The household usually consisted of a core family

1. This research is summarized on pp. 8-10.

262

If no young or old people were around to receive them, the heart and liver of a deer, antelope, or rabbit were thrown away. The fetus of an animal and the eggs of scavenger birds were never eaten. Coyote, lizard, snake, frog, and eagle meat were also taboo. When a person died all of his personal belongings were abandoned or destroyed. The home of the deceased was torn down or burned. Food produced by the deceased was destroyed or traded off for other food. One informant said that even clothes made by the deceased and given to another person were often destroyed.

768

771
433

Downs (1961, 375) wrote that, "Few, if any, Washo activities do not contain an element which we can describe as religious, supernatural, or magical." The present writer has a similar impression, but it is difficult to attempt a reconstruction of the role of religion in economy since the data on this subject are so fragmentary today. Economic distribution related to the supernatural, such as the instances of ceremonial disposal described above, appears to be the most intimate, "primary" form of distribution. The importance of the supernatural side of the Washo world view is seen in the mythology collections by Dangberg (1927) and Lowie (1939).

Gambling

525 ●
433

Gambling (gawa) provided the most competitive basis for exchange among the Washo. It was more competitive than trade and was antithetical to the ideal of sharing. Teams that gambled and won together divided the winnings, but the competition between teams was intense and not necessarily proportionate to the value of the objects wagered.

525
526

The Washo would bet on any game or competition. Foot races (gumlí·shʔí·sh) for four, five, or six miles were a favorite subject of wagers. Bets were made on the outcome of the men's football game or the women's stick and rope game. Usually the players themselves would bet. Archery, a ring and pin game, a rock-toss game (umlalate), a quoit game, and wrestling were all the subjects of betting. Sometimes the wager would involve only a hit on the head or hand, but often the stakes would get high, requiring payment of baskets, eagle tail feathers, jewelry, buckskins, or even a rabbit skin blanket.

524
525

The favorite gambling games were those involving the manipulation of small sticks or bones, the hand games (hinaya when played by women and hinayeugi when played by men), stick games (sigaya), dice games, and basket games. These games were often major social events in themselves involving teams of players and dozens of spectators. The men and women always played seperately. The games also involved chants, foot stamping, and other tactics to throw the opposing team off. Today men and women gamble together and the hand games have been replaced by card games.

[178]

p. 303), an elected official. As many as 200 Indians might take part in a rabbit drive. The rabbits were slowly driven into long nets. During the drive, they were shot with bows and arrows or killed with clubs. Those which evaded the drivers were usually trapped in the nets, where waiting Indians killed them by wringing their necks or squeezing their temples. Care had to be used not to break the net and cause bad luck for the hunters (Barrett, 1917, p. 12). Rabbits provided food, and their skins were used to make rabbitskin blankets. Rabbits have remained a rather important food for the Washo, and rabbitskin blankets are still used by a few older Washo.

Today, rabbits are hunted individually or in a kind of drive which consists of a line of men moving through the sagebrush, shooting the flushed rabbits with shotguns. Nets are no longer used. Another modern hunting method which is popular among the younger men is to shoot rabbits from an automobile.

The principal seeds used as food were acorns and pine nuts. Acorns did not grow in Washo territory. They were gathered in California and carried back in large, twined burden baskets. The acorns were shelled, pounded to flour on permanent bedrock mortars, leached with hot water, and made into soup. Another popular way to prepare acorns was to pour a thick acorn mush into cold water, thus forming jellylike balls about the size of a fist. The preparation of acorn meal by the Washo closely resembles the practices of the adjacent Californian tribes.

Pine nuts were the most important single food of the Washo. They were eaten throughout the winter and stored from year to year. The pine-nut season was preceded by a dance lasting four days. This was the largest social gathering among the Washo. During these four days, they danced, played games, and prayed for a good crop. While dancing, the Washo carried the tools used to gather and prepare pine nuts: the hooked pole, burden baskets, mano and metate, and the paddle for stirring mush. The most prominent feature of the pine-nut dance was the continual round of games and races, accompanied by heavy gambling. After the last night's dancing, the chief made a speech exhorting people to treat children and the aged with kindness and to be good to their wives. Then they bathed in a stream and scattered to their pine-nut plots (Curtis, 1924, p. 96). Pine nuts were ground to flour and made into soup.

The Washo still make considerable use of pine nuts and acorns. Most of the traditional implements used in their preparation have been retained: mortar, mano and metate, burden baskets, hooked pole, and the various winnowing baskets. Although acorns and pine nuts are widely eaten, they cannot now be considered staple items in the Washo diet, which consists largely of modern American food.

Fish were the most important summer food for the Washo. They obtained most of their fish from the streams draining into Lake Tahoe. The importance of fish in the Washo economy is indicated by the variety of fishing techniques: they could be harpooned, taken in conical traps of basketry, or captured by drives into nets or stone dams erected at suitable places in a stream. None of the aboriginal fishing techniques survive today. All fishing is with rod and line and is therefore individualistic as opposed to many of the aboriginal cooperative methods. In fishing, as in hunting, there has been a steady shift from cooperative to individual activity.

755 178 756 (1941, 413-14). Although the rite itself has changed but slightly since white contact and the shaman is a respected figure and widely patronized, the shaman's curing rite is on the point of disappearance because the shamans themselves are dying out. Only one remains and he was born in 1885.

The Pinenut Dance

527 791 824 222 [787] [782] [535] One special man, says Hank Pete, dreamed about pinenuts and prayed for them. He was not a shaman but he had power (see Freed and Freed, 1963). He prayed that the pinenuts increase in number and not be full of worms. This man was the leader of the pinenut dance and was the person who decided whether the pinenuts were ready for picking. If people were to pick the pinenuts without the leader's consent, says Pete, the nuts would be wormy and rotten.

222 824 527 [791] [262] [211] [624] Pinenuts were probably the most important single food of the Washo. The pinenut dance (gumsabá?ai) was held in the fall of the year before the pinenut harvest. The leader called the people together in Double Springs Flat by sending around a knotted cord. The knots represented the number of days remaining before the ceremony was to begin. The messenger untied a knot every day as he traveled about calling people. As the people assembled, the leader of the communal rabbit hunt gathered as many people as possible for a large rabbit drive, and outstanding hunters would organize communal deer hunts. The hunting drives lasted four days after which the Washo began the pinenut dance.

526 527 [515] [525] [616] The pinenut dance lasted four nights. Each morning everyone had to take a oath. During the day the Washo engaged in a variety of games and races, all accompanied by heavy gambling. People of different moieties opposed each other in the games. The most popular games were men's football, a ball race, foot races, archery contests, the hand game and women's shinny. Usually teams from the different moieties played each other in all the games.

Men's football was played on a field with goals at either end. The object was to kick a small buckskin ball between the two sticks forming the goal. Five or six men played on a side. The game began with the throwing of the ball between the two teams in the middle of the field. Wrestling was allowed in the football game. One goal won the game.

The ball race was also played by men. Two teams arranged themselves in straight lines at right angles to a line between the paired sticks forming the goal. Each team had a ball which at the start of the game was in the possession of the team member at the end of the line farthest from the goal. The

526
527
[525] Women played shinny on a field from 50 to 100 yds. long with circular goals about 7 ft. in dia. drawn at each end. Betting was carried on as in men's football. Each player had a stick with which to propel a braided rope of deer hide toward the goal. The game began with the braided piece of hide thrown between the teams in the middle of the field. The women tried to knock the rope into their goals with the sticks. The rope could not be stepped on or picked up with the hand. Four to seven women played on a side. One point won the game.

527
535
[412] The dancing took place in the evenings. Both men and women danced and sang, carrying the tools they used to gather and prepare the pinenuts:
[415] the burden baskets, hooked poles for drawing the cones closer, straight poles
[252] for knocking down the cones, manos and metates for grinding the nuts to flour, and the paddles for stirring the mush. The dance step differed from the step used in the girl's puberty dance. Holbrook describes it as crossing the right foot over the left and then sort of a hop. People danced clockwise in a circle. During the dancing, the leader moved about talking and praying for pinenuts and all other Indian foods. The leader told people to be good, to treat children and old people with kindness, and to be good to their wives (Curtis, 1926,
[782] 95; Lowie, 1939, 303). On the fourth night, women laid out pinenuts and all other food and prayed over it. After the dancing on the fourth night, the peo-
[515] ple bathed and scattered to their pinenut plots to harvest the crop. When a
[222] family had piled up the first batch of the new crop for cooking, a woman threw some small stones over the pile of cooking pinenuts and prayed that the crop
[782] be good and not make people sick.

527
178 Our statement that the pinenut dance was still being observed by the modern Washo in the 1950's refers to an attempt to give the dance in the fall of 1952. Apparently the dance had not been given for a number of years prior to this and had all but disappeared. The attempted revival was described by the Washo as very disappointing. It was held in Dresslerville rather than in Double Springs Flat. The man who tried to function as the leader was old, almost blind, and apparently lacked the necessary personal characteristics to
[535] fill the office; he also got drunk during the evening, as did several others. The older people danced the traditional dance, but the younger ones had some records and a record player and had a modern social dance inside one of the houses.

[222] People still go to the hills in family units to gather pinenuts; although
[262] pinenuts are no longer a staple, they remain an important food for many families. The attempted revival indicates an interest in the pinenut ceremony, but no one seems able or willing to arrange the dance. Its revival in 1952 will probably be one of the last attempts at holding an annual pinenut dance.

844 [842]

would come to the mother. Or if it were turned over, her wish, either for more children or for none, would be thwarted. The place where the placenta was buried was remembered so it might be turned at any time the woman may change her mind.

846

As the placenta was associated with the life of the mother, so the piece of the umbilical cord that fell from the child was associated with the life of the child. This piece of the cord was carefully preserved until a convenient opportunity arose for disposing of it according to custom. The cord of a girl[3] was finally placed in a hole bored in the root of a living sunflower (su·gil). Care was taken that the cord was straight so the child would not have a crooked back. The cord of a boy was placed in the cavity of a short length of the femur of a deer and hung perpendicular from a tree. Stewart's (1941) informants said that the cord was placed on the infant's cradle, and Clara Frank agrees with this. [824] [826]

While the mother was being delivered of her child, the father had to stay away. He could not sit in the doorway of the house, or the baby would not be born easily. As soon as the father heard of the child's birth he took a bath in a nearby stream. Stewart (1941) reported that the bath was given to him by another man, that he ran before the bath, and that the father was forbidden meat, fat and salt during the wife's confinement. Lowie (1939, 305) wrote that "The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything." Gambling was also forbidden the father during this period. [844] [525]

A present of a buckskin or other clothes was given by the father to another man after the birth of his child. At the end of the observances he gave away his old clothes, bathed, painted himself red, went hunting, and gave away his first kill. Throughout the confinement the father supplied the wood for the fire. [431]

844 178

In recent times, both baby and mother were bathed the first morning after the baby's birth. The mother cut a small tuft of her own and her baby's hair and gave a small present of dress goods, a handkerchief, or money to any of the women present. This helped to bring good luck. The month of meat taboo is still observed by the more conservative Washo. [431] [777] 846

The mother used to stay in bed for a long time. She was massaged with a salve (do·ša?) and had red ocher (saswisaw) applied to her body. She was instructed not to get up too quickly, and she would exercise a little each day. She would have her hair trimmed on the day of the baby feast (šiwyas ?émluhaya?).[4] [759] [302]

3. Wyethia mollis Gray, according to Juanita Schabort personal communication
4. literally "she (or they) feed the baby," acc. to William H. Jacobsen, Jr., pers. communication

881
[574] eat and the variety was greater. In late winter perhaps pinenut soup was all
[262] that would be available.

[535] The dancing lasted until just before sunrise. Then, before the sun actually showed over the horizon, the washing ceremony (gumyáʔu, "washing one another") began. During the ceremony the girl continued to face the rising sun. The girl was naked, except perhaps for her short buckskin apron.

881 The woman who conducted the ceremony marked the girl with red ocher
302 on the face, arms, body and legs. As she painted she gave a short prayer ap-
782 propriate to each part of the body. When she marked the head she would say "Do not have headaches"; for the arms she said "Have strength"; for the body "Have no cramps"; and for the legs "Be light on your feet and walk long."
[183] To be "light on your feet" and to be able to walk far until one was very old was the finest attribute a woman could have.

881 After the painting and prayers, the woman who conducted the ceremony
[515] used a fine watertight basket to pour cold water over the whole body of the
[415] girl. As soon as the water had been poured out, the basket was handed to the
[431] girl, who threw it out over the heads of the viewers standing to the east of her. The basket was kept as a gift by the person who caught it.

[302] Some say that instead of red paint one could use some sagebrush dipped in ashes to mark the girl. Jane Atwater (1954) wrote that the basket was circled four times above the head of the girl. Lillian Eichler (see Lowie, 1939,
[824] 307) stated that "The ceremony closes at sunrise, when the girl is taken in-
[431] side her tepee and attired in bunches of sagebrush, in which money is concealed. She appears later before the assembled dancers outside and throws the money to them amid a wild scramble. A can of water is then dashed over her head, concluding the ceremony, after which she is ready to receive a proposal of marriage."

177
178
821 In aboriginal times after the washing ceremony was over the remain-
525 ing people would gamble or play other games. In the 1920's or earlier, gam-
524 bling and games were replaced by a purely social dance (selíi, "to drag the feet repeatedly") that the Washo claim to be the Northern Paiute "round dance."
535

881 All of the prepared food left over from the feast was passed out to the
574 guests to take home with them. During the games and final food distribution
[431] the girl was given a ritual and then a real breakfast. Then about 15 to 20 days later a small feast was held for the girl and her close relatives. At the next onset of the girl's menstruation all of the elements mentioned so far for the puberty ceremony were repeated: the fasting, four fires, the dances (ʔuwíʔya, melehéhe? and [elwéʔwe?), the feasting, the washing ceremony, the gift

Washo NT30

Achomawi N55

ANTHROPOLOGICAL RECORDS

	To	Kl	Kk	Ms	Yo	Yo	Ns	Wa	At	Ha	Kg	Wi	Ki	Ai
1580. To win, ball must reach goal	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1580. Runner must reach goal	+	+	–	–	+	+	–	–	+	–	–	–	–	–
1581. No. players on side: any no. agreed upon	–	–	+	–	–	–	+	–	+	–	+	–	+	+
1581a.2	–	–	–	–	+	–	–	–	–	–	–	–	–	–
1581b.4	+	+	–	+	–	+	–	–	+	+	–	+	–	–
1582. No. of sides: 2	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1583. Referee	–	–	–	+	+	+	–	–	+	–	–	–	–	+
1583a.2 referees	–	–	–	–	–	–	–	–	+	–	–	–	–	+
1584. Men players only	–	+	+	+	+	+	+	–	+	+	+	+	+	+
1584a.Betting	–	+	+	+	3	–	–	–	+	+	+	+	+	+
1584b.Roughness allowed	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1585. Football (sutajawa)	·	+	+	+	+	+	+	·	+	+	+	+	+	–
1586a. Field	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586b. Goal	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586c. At each end of field	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586d. Willow arch	·	–	–	–	–	–	–	–	+	+	+	+	+	–
1586e. Paired posts	·	+	+	+	+	+	+	–	+	+	+	+	+	–
1586f. Ball: wrapped bark	·	–	+	+	–	+	–	–	–	–	–	–	–	–
1586g. Stuffed skin	·	+	–	+	–	+	–	–	+	+	+	+	+	–
1586h. Diameter (in.): 8	·	–	–	–	–	–	–	–	+	+	+	+	+	–
1586i. 9	·	+	+	+	+	+	+	+	–	–	–	–	–	–
1586j. Position to start game: in middle	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586k. In small hole	·	+	–	–	–	–	–	–	–	–	–	–	–	–
1586kk.Propulsion with feet	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586m. Roughness allowed	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586n. Ball may be carried	·	–	–	–	–	–	–	–	–	–	–	–	–	–
1586o. Referee in charge of bets	·	+	–	–	–	–	–	–	+	+	+	+	+	–
1586p. Betting	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586q. No. of goals to win: 1	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1586r. No. of players: 4	·	+	–	–	–	–	–	–	+	+	+	+	+	–
1586s. 5	·	–	+	+	+	+	+	+	–	–	–	–	–	–
1586t. 6	·	–	–	–	–	–	–	–	+	+	+	+	+	–
1586u. Male players only	·	+	+	+	+	+	+	+	+	+	+	+	+	–
1587. Shinny (sutsi'tsuka)	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1587. Field	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1588. Goal	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1589. At each end of field	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1602. Paired posts	·	–	–	–	–	–	–	–	+	+	+	+	+	+
1603. Single post and ring	·	–	–	–	–	–	–	–	+	–	+	+	+	+
1604. Line on ground (circle)	·	+	+	+	+	+	+	–	–	–	–	–	–	–
1607. Puck or ball	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1608. Stuffed skin, dumbbell shape	·	+	–	–	–	–	–	–	+	+	+	+	+	+
1610. Braided-skin cord	·	–	–	–	–	–	–	–	+	+	+	+	+	+
1611. Braided-bark cord	·	+	+	+	+	+	+	+	–	–	–	–	–	–
1612. Hide strip	·	–	–	–	–	–	–	–	+	+	+	+	+	+
1613. Position to start game: in middle	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1614. On ground	·	–	–	–	–	–	–	–	–	–	–	–	–	–
1615. Thrown in air	·	–	–	–	–	–	–	–	–	–	–	–	–	+
1615a.On sticks	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1616. Propulsion with straight stick	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1617. Length (ft.): 5 or 6	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1618. No. of goals to win: 1	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1618a.Any no. determined at start	·	–	–	–	–	–	–	–	–	–	–	–	–	–
1621. Referee	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1622. Betting	·	+	+	+	+	+	+	+	+	+	+	+	+	+
1623. Men players	·	–	–	–	–	–	–	–	–	–	–	–	–	–

[p.396]

Washo NT20
Achomawi N55

NWA 524 [526]

ANTHROPOLOGICAL RECORDS

	To	Kl	Kz	Ha	Yo	Ts	Pa	Ma	At	Sa	Tg	Wa	Kl	Az
Archery (na'Kkwnte)														
1794. Target	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1795. Arrow previously shot	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1795a. Arrow especially marked	+	+	+	+	+	-	+	+	+	+	+	-	+	+
1796. Arrow previously thrown	-	-	-	-	-	-	-	-	+	+	+	-	-	-
1797. Stick	-	-	+	-	-	-	-	-	-	+	-	-	-	-
1798. Brush bundle	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1799. Willow shavings	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1800. Approximate distance 100-300 feet	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1801. Shooting of arrow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1802. Over tree at target	-	+	+	+	-	-	-	-	-	-	-	-	-	+
1803. Long arrow thrown	-	+	-	-	-	-	-	-	-	-	+	-	-	-
1804. 1 or 2 shot by each player	+	-	+	+	+	-	+	+	+	-	+	-	+	-
1804a. 4 shot	-	+	-	-	-	+	-	-	-	+	-	+	-	+
1804b. Any number shot	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1805. Scoring: nearest to target, 1 point	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1806. Touching target, 1	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1806a. Touching target wins	-	+	+	+	+	+	-	-	-	-	-	-	-	-
1807. No. of points to win: 1	-	+	+	+	+	+	-	-	-	-	-	-	-	-
1807a. 4	+	-	-	-	-	-	-	-	-	-	+	-	-	-
1807b. 5	-	-	-	-	-	-	-	-	+	-	-	+	-	+
1807c. Any no. agreed upon at start	-	-	+	-	-	-	+	-	-	+	-	-	-	-
1808. Men players	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1809. Boy players	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1810. Arrows thrown for distance	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1810a. Betting: of arrows	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1811. Ring and Dart	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1812. Quoits (natatsi)	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1813. Target: stick	-	-	-	-	-	-	-	+	-	-	-	+	-	-
1814. Rock	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1815. Quoit: rock	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1815a. Stick	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1817. No. of throws each player: 1	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1817a. 2	-	-	-	-	-	-	-	-	+	+	+	-	-	
1817b. 3	-	-	-	-	-	-	-	-	-	-	-	-	-	
1819. Scoring: to hit goal counts 1	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1820. Juggling (natapi)	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1839. Stones juggled	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1841. Maximum no.: 3	+	+	+	-	+	+	+	+	+	+	+	-	+	-
1841a. 4	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1842. Women players	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1843. Girl players	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1844. Juggle while walking	+	+	+	-	+	+	+	-	+	+	+	+	+	+
1845. Foot Race (na'tde'pan'pan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1846. Across country	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1846a. Betting	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1847. Wrestling (nabo)	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1847a. Betting	-	-	+	+	+	+	+	+	+	+	+	+	+	+
1848. Shot Putting (tapito'patsa)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1849. Putting with rock	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1850. Men players	+	+	+	+	+	+	+	-	+	+	+	+	+	+

NWA [528] 524

NWA [528]

[p. 400]